

The Resurrected Body



Scriptures reveal that there are two Great Resurrections from the dead, referred to as the First Resurrection and the Second Resurrection. This raises several important questions.

- How is the divine aspect of our *nephesh* (the self or person) resurrected back to life?
- What kind of body will we have when we return to life during either of these two Great Resurrections?
- Will our body be flesh or spirit, mortal or immortal?
- Does our new body get old and suffer from disease or does it remain forever young and vibrant?

Saul begins to address these questions in his first letter to the assembly at Corinth. He points out that some will ask the questions, “How are the dead raised? And with what body do they come?”¹

Saul responds by dividing the process into two categories:

1. The type of body at the resurrection
2. The quickening of this body at the time of our change when one attains eternal life.

The issue of quickening the body into eternal life will be taken up in detail in another discussion. For now we will concentrate on the incorruptible body that a person receives at their resurrection.

In this regard, Scriptures teach that, when we rise up from the grave, our *nephesh* (person) will have a new *ruach* (spirit)-type physical body composed of incorruptible flesh. With this new body, the *ruach* (spirit) of life will be restored to us and we will once more live.

Nevertheless, we shall remain mortal until we have qualified to be quickened into eternal life.

From the Grave

At death, the body itself—except in circumstances of total dissolution (e.g., being turned to ashes or dust and scattered)—is the home of the *nephesh* while it is in the state of *sheol* (death).

The flesh is *‘aphar* (dust or material substance of the ground), and the *nephesh* (person, self) “clings to the *‘aphar*”² while in a death sleep in *sheol*. In turn, the resurrected person must come forth from the *‘aphar*. This detail is plainly explained in Scriptures.

When a person is raised, their body will be called out either from the grave or from the *‘aphar* (ground, water, or other material substance) in the vicinity where the body experienced total dissolution. In the

latter case, this adjoining *‘aphar* becomes the grave for the divine part of the human *nephesh*.

It is where the body is buried that one first looks for the return to life of the *nephesh*. This understanding is certainly indicated as the reason that the patriarchs (Abraham, Isaac, Jacob, etc.) and their wives sought to be buried in the Promised Land.³

Joseph, the son of Jacob, even insisted that, in the future, when the Israelites left Egypt during the Exodus, his body would be removed from Egypt and placed in the Promised Land⁴—a request that makes little sense unless he desired to show his trust in the resurrection and longed to be resurrected in the Promised Land.

Meanwhile, Moses, who was forbidden to enter the royal portion of the Promised Land was buried on Mount Nebo, just east of the Dead Sea.⁵ He will cross over into the royal portion, the land of Kanaan after he has been resurrected during the First Resurrection.

Important examples of this principle are as follows:

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- When those of Israel are resurrected from the dead, Yahweh reports, “You will know that I am Yahweh, when I have opened your graves and have brought you up out of your graves, my people, and I have put my *ruach* into you and you will live.” (Ezek. 37:13-14)

- When the Messiah died and was raised, “tombs were opened, and many bodies of the fallen asleep (i.e., dead) saints arose, and having GONE FORTH OUT OF THE TOMBS after his (Yahushua’s) arising, entered into the sacred city and appeared to many.”⁶ No doubt the reawakenings of these saints (and not of the wicked) came about due to the power of the sacred *ruach* which was nearby at the time it was used to raise the Messiah from the dead. The important point is that the person came out of the grave where his physical *nephesh* and body was placed.

- In another statement the Messiah informs us, “Truly, truly, I say to you, that an hour is coming and now is, when the dead will hear the voice of the son of the deity, and those having heard will live. For even as the father has life in himself, so he also gives to the son life in himself, and authority he gives to him also to execute Judgment, because he is the son of man. Do not wonder at this, for an hour is coming in which ALL THOSE IN THE TOMBS WILL HEAR HIS VOICE, AND WILL COME FORTH, those that practiced good, unto a resurrection of life, and those that do evil to a resurrection of judgment.” (John 5:25-29)

- When Lazarus, a friend of the Messiah, was raised from the dead by Yahushua, his body was brought forth from the tomb in which he was buried.⁷ “And he (Lazarus) who had been dead came forth, bound feet and hands with grave clothes, and his face with a handkerchief bound about. Yahushua said to them, Loose him and let him go.” (John 11:44)

- The Messiah himself died, being nailed upon a torture-stake,⁸ but came back to life from his tomb. Suffering death, he (the *nephesh* or self) went into the state of *sheol* in the midst of the land (i.e., buried in a grave or tomb).⁹ Then after lying in the grave for three days,¹⁰ the Messiah was resurrected and his own body came out of his tomb,¹¹ for he was still able to manifest the nail holes in his flesh.¹²

- The two great witnesses of Yahweh who are murdered 3½ days prior to the First Resurrection are left unburied in a broad place of Jerusalem.¹³ “And after these 3½ days, the *ruach* of life from the deity entered into them, and they stood upon their feet; and a great fear fell upon those beholding them.” (Rev. 11:11)

- If one’s grave is in a dunghill, he will be raised from its trash. This will even be true for a member of the Elect.¹⁴ Similarly, if one died and was buried at sea, then they will rise from the sea.¹⁵

We should note that whether we are discussing revitalization (the resurrection of a corruptible body into an incorruptible body) or reactivation (the resurrection of an incorruptible body that has died), there will be no need for a resting place for the dead when the renewed heavens and earth are created at the end of our current world age. Consequently, at that time, *sheol* (the state of death) will no longer exist.¹⁶

Flesh, Nephesh, and Ruach

The individual that is brought up during either of the two Great Resurrections will be composed of their person and innermost self, having a new fleshly *ruach*-type incorruptible body, and brought back to life by the animating *ruach*.

- **A Body of Flesh** – The body that returns from the dead during either of the two Great Resurrections is composed of *ruach*-type flesh—i.e., the bodies of those coming up in the First Resurrection and Second Resurrections will have an incorruptible fleshly body. That we are resurrected with a *ruach*-type incorruptible body of flesh is confirmed by several facts.

Job addresses the issue of a flesh-and-blood body after the Resurrection during his lamentations. While voicing his desire to die and go to *sheol* because of the terrible ailments that were then afflicting his body, Job writes:

For I know that my redeemer is living and at the last he will raise (us) up above the ‘aphar.¹⁷ And after this skin of mine corrodes, YET FROM MY FLESH I WILL SEE ELOAH, whom I will see for myself, and my eyes will see, and not another’s (eyes); (although now) my reins in my bosom are exhausted. (Job 19:25)

That this passage is a discussion of Job’s own resurrection (at which time Yahweh will be standing above the ‘aphar which is being raised, i.e., Job’s body) is further supported by the ancient Greek Septuagint (LXX) translation of this verse:

For I know that he is eternal who is about to deliver me, to raise up upon the land my skin (“body” in the Alex. LXX) that endures these (sufferings). (LXX Job 19:25-26)

The main point that must be gleaned from this verse is that Job will see his Savior after the Resurrection and that he will do so with his own flesh and eyes. We have the same indication in Isaiah 40:5 (quoted by Luke 3:6), which speaks of the time after the Resurrection:

And the glory of Yahweh will be revealed, and ALL FLESH will see it together, for the mouth of Yahweh has spoken. (Isaiah 44:5)

In another place Isaiah directly states, “their dead bodies will stand up,”¹⁸ meaning that the *nephesh* that lies dormant in the ‘*aphar* of the ground will be resurrected. At the same time, this new body will be a mortal, *ruach*-type incorruptible body of flesh.

This detail is confirmed by the fact that shortly after the Messiah’s resurrection, when he was quickened into a higher, immortal *ruach* form, he reminded his followers that he was still flesh and bone.¹⁹ The discussion regarding this aspect of the resurrected body will be reserved for a later part of this study. For now it will suffice to show that we will still have some kind of flesh or physical body upon our being resurrected.

- **Salvation of the *Nephesh*** – It is important to realize that, just because one is resurrected, it does not mean one automatically attains immortality or that this body is no longer of a flesh-and-blood type.

To demonstrate, the apostle Keph (Peter) points out that our trust in the Messiah will result in our

... receiving as the end of your trust THE SALVATION OF YOUR ψυχών (psuchon = NEPHESH), concerning which salvation the prophets sought out and searched out, who prophesied of the grace toward you.” (1 Pet. 1:8-10)

Psalms similarly refers to the resurrection of the *nephesh* where it has:

Also, my flesh will rest in hope, for you will not leave my *nephesh* in *sheol*. (Ps. 16:10)

A *nephesh* is, on the one hand, the exchange of oxygen in the blood,²⁰ and, by extension, “life” itself. The human *nephesh* differs from that of the animal world in that the fleshly *nephesh* of mankind was combined with the breath (sacred *ruach*) of Yahweh when Adam was made a living *nephesh*,²¹ creating a *nephesh* that clings to the ‘*aphar* in death rather than dissipating when the creature dies.

The human *nephesh* (person) includes the *leb* (inner self, mind) and *lebab* (innermost self, subconscious mind), which require a flesh-and-blood existence to live and be self-aware.

- **The *Ruach* of Life** – As with the present human condition, besides a corruptible fleshly body and our *nephesh*, we must also have the *ruach* of life or animating *ruach*. The animating *ruach* belongs to Yahweh.²² It only becomes our possession while we are permitted to live.²³ Even the Messiah gave up this animating *ruach* when he died.²⁴

Saul informs us:

Abstain from all appearance of evil. And the very deity of peace sanctify you wholly, and your entire *pneuma* (= *ruach*) and the *psuche* (= *nephesh*) and *soma* (= *gewayah*; body) will be preserved as blameless at the coming of our sovereign Yahushua the Messiah. (1 Thes. 5:23)

Therefore, all three parts (the body, the person, and the animating *ruach*) must be brought back together and preserved as blameless at the Messiah’s coming—whether at his second coming, when the First Resurrection takes place, or at his third coming, at the end of the Millennial Judgment Day, when he returns with father Yahweh.

This animating *ruach*, as previously noted, must not be confused with the sacred *ruach* which was blown into Adam’s mouth, combining with his fleshly *nephesh* to create the human person, nor with that manifestation of the sacred *ruach* which will cover us at the quickening, giving us eternal life.

For example, at the time of his second coming the Messiah will give the Elect eternal life.²⁵ Nevertheless, eternal life is the next stage after being resurrected back to life. The Resurrection itself can only bring you back to a mortal life. A higher level of life springs forth from the sacred *ruach*, which will quicken us, “each in his own *τάγματι* (*tagmati*; rank, order).”²⁶

The Resurrection Process

An excellent description of the resurrection process is described in Ezekiel 37, in the vision of the valley full of the dry bones of deceased Israelites. In these passages it is explained how those of the Elect of Israel will be brought to life during the First Resurrection.

And he (Yahweh) said to me, Prophecy to these bones and say to them, Dry bones, hear the word of Yahweh. Thus says *adonai* Yahweh to these bones, Behold, I will make *ruach* enter into you and you will live. And I will put upon you sinews, and will bring up upon you flesh, and will spread over you skin, and put in you *ruach*, and you will live. And you will know that I am Yahweh.

So I prophesied as I was commanded. And as I prophesied there was a noise, and behold, a shaking. And the bones drew near, a bone to its bone. And I watched, and behold, THE SINEWS AND THE FLESH CAME UP UPON THEM, AND THE SKIN SPREAD OVER THEM FROM ABOVE. YET NO *RUACH* WAS IN THEM.

Then he said to me, Prophecy to the *ruach*. Prophecy son of Adam and say to the *ruach*, Thus says *adonai* Yahweh, from the four winds, Come *ruach* and blow on these slain ones, so that they will live. So I prophesied as he commanded me, AND THE *RUACH* CAME INTO THEM AND THEY LIVED AND STOOD UPON THEIR FEET, a very, very great army.

And he said to me, son of Adam, these bones are all the house of Israel. Behold, they say, Our bones are dried and our hope has perished. We are cut off to ourselves. Therefore prophesy and say to them, Thus says *adonai* Yahweh, Behold, I will open your graves and cause you to come up out of your graves, my people, and will bring you to the land of Israel. And you will know that I am Yahweh in that I opened your graves, and have brought you up out of your graves, my people. And I will put my *ruach* in you, and you will live, and I will put you upon your own land, and you will know that I, Yahweh, have spoken and have done it. ([Ezek. 37:4-14](#))

Therefore, the grave is opened and the body is reconstructed around, and in union with, the *nephesh* (self, person), which in the state of *sheol* (death) has been clinging to the *'aphar* (dust).²⁷

At first the bones come into existence and are put together, followed by sinews and flesh (because the resurrected body has flesh), and finally the skin, which spreads over the body from above. The body is new but the *nephesh* (with its *leb* and *lebab*) is the same person who died.

However, even though the body is reconstructed around the *nephesh*, the person has not yet come to life. The awakening and animation of the *nephesh* only occurs when the animating *ruach* from Yahweh enters into the new *ruach*-type incorruptible body.

Furthermore, it is only after the *nephesh* has been awakened from its death sleep that “you will know that I am Yahweh.” In other words, even if one knew before death that Yahweh would in the future resurrect him, you cannot “know” that “I am Yahweh” until after one has been awakened from *sheol* and have become self aware, for there is no knowledge or self awareness while in *sheol*.

Marked Out

How does one distinguish the Elect of the First Resurrection from other lifeless persons lying in *sheol* who will arise during the Second Resurrection? According to Scriptures, those accounted worthy are marked.²⁸

In Revelation we read that the 144,000 Elect of Israel, who suffer through the Great Tribulation that occurs just before the First Resurrection, being servants of the living deity, must be “sealed” on their foreheads.²⁹

What is this mark that seals the Elect? Revelation reports the following:

And I saw, and behold, the lamb (the Messiah) standing upon Mount Zion, and with him a 144,000, HAVING THE NAME OF HIS FATHER (i.e., Yahweh) WRITTEN UPON THEIR FOREHEADS. ([Rev. 14:1](#))

A seal, of course, is a mark. It is also obvious that this mark of the sacred name is not a physical impression on the body. The word “name” indicates one’s character,³⁰ and therefore a reflection of the person’s nature. In effect, carrying the name Yahweh reflects having the divine nature, for you are part of Yahweh, being part of the body of Yahweh.

As a result, the very idea that the name has been placed upon the forehead of the Elect refers to the divine nature being placed in their minds, especially the *lebab* (innermost self). The Elect, therefore, are marked out by their acquiring the divine nature within their *lebab*, a subconscious nature obtained by their trust and adherence to the instructions of father Yahweh.

Carrying the sacred name also indicates that the person has the sacred *ruach*. Scriptures, for example, indicate that the 144,000 Elect of Israel of the First Resurrection will be baptized with the sacred *ruach*, placed upon them in the sacred name, prior to their experiencing the Great Tribulation and their death.³¹

Indeed, the sacred *ruach* separates and marks out these men from others by the fact that it remains with them after their death.

Our example comes with the members of the 24 Elders of the First Resurrection.³² Moses was so filled with the sacred *ruach* that his face shined or radiated;³³ and Yahweh, because of his special position and attributes, buried Moses so that no man could find him.³⁴

The great prophet Elijah, who like Moses was filled with the sacred *ruach*, was hidden away from men.³⁵ In this regard, both Moses and Elijah are represented as rising up in the First Resurrection.³⁶ The twelve apostles are also defined this way, and they too were filled with the sacred *ruach*.³⁷

Elisha, as still another example, had “a double portion” of the sacred *ruach*.³⁸ That the sacred *ruach* remained with him after death is demonstrated by the fact that his dead body was still able to raise the dead long after his own demise.³⁹

These details indicate that such men will not only have the divine nature in them but their *nephesh* will continue to have the enhanced light of Yahweh’s sacred *ruach* after their death. Others who have possessed the gift of the sacred *ruach* in this life lose it upon death.

The Elect, on the other hand, will retain the sacred *ruach* after death, sealing in their nature. As a result, Yahweh will be able to distinguish them from others while they yet lay in *sheol*.

Like the Messiah's Body

Saul notes that at the Resurrection we will obtain a body resembling the one Messiah had. More specifically, we are to acquire a body like the fleshly body Yahushua had while he was a man on the earth, before his resurrection from the dead, i.e., a *ruach*-type incorruptible fleshly body, one that was still mortal. Saul writes regarding the resurrected body:

It is sown a ψυχικόν (*psuchikon* = *nephesh*-type) body; it stands up a πνευματικόν (*pneumatikon* = *ruach*-type) body. There is a *nephesh*-type body and there is a *ruach*-type body. So also it has been written, the first man, Adam, created εἰς (into) a living *nephesh*; the last Adam εἰς (into) a living *ruach*. (1 Cor. 15:44-45)

Yet the first (Adam) was not the *ruach*-type, but was the *nephesh*-type. Afterward came the *ruach*-type. The first man was ἐκ (*ek*; from out of) the earth, made of earth; the second man, the sovereign, ἐξ (*eks*; from out of) the heavens.

As is the earthy, such also are those made of earth; and such as the heavenly one, such also the heavenly ones. AND ACCORDING AS WE BORE THE IMAGE OF THE ONE MADE OF EARTH, WE WILL ALSO BEAR THE IMAGE OF THE HEAVENLY ONE. (1 Cor. 15:47-49)

Notice that the body we will obtain after the Resurrection is like the one that the Messiah had when he came “from out of” the heavens, i.e., when he was transformed into a human, not like the quickened *ruach*-type body he had when he returned to the heavens.

Since the Messiah shed his blood for us,⁴⁰ and blood actually came out of him,⁴¹ it is clear that his type of flesh contained blood, and therefore, he was a *nephesh* being and was human.

The Messiah's body also has one other unique feature. Unlike our present corruptible fleshly bodies—which בלה (*balah*; decay, wear out),⁴² i.e., suffer from disease and aging—Yahushua's earthly body, incorporated as it was with his preexistent heavenly form, was NOT שחית (*shakhath*; decaying, rotting).⁴³

Herein lies the reason that Yahushua allowed himself to be murdered. He had an incorruptible (nondecaying) body and, without some form of outside intervention or personally sinning, his body would not have suffered old age or a natural death. The fact that he was murdered also demonstrates that those with incorruptible bodies can still suffer death.

In addition, as a preexistent heavenly being who joined with flesh and blood to become human, Yahushua was not allowed to experience corruption in the grave.

In a prophecy about the Messiah, King David, remarks:

You will not give your pious one to see שחית (*shakhath*; decay, rotting). (Ps. 16:10)

Therefore, unlike the term בלה (*balah*), which means “to wear out, decay,” and which is used to describe the condition of our present living bodies, שחית (*shakhath*) refers to the “spoil” or “decaying” condition of the body in a grave as it lies “rotting” after death.

After citing the passage from Psalms in Acts 2:25-28, the apostle Keph makes the following comment to the Jews in Jerusalem:

Men, brethren, it is permitted me to speak with freedom to you concerning the patriarch David, that he both died and was buried, and his tomb is among us until this day. Therefore, being a prophet and knowing that with an oath the deity swore to him, out of the fruit of his loins, as concerning the flesh, to raise up the Messiah, to sit upon his throne. Foreseeing this, he spoke concerning the resurrection of the Messiah, that his *nephesh* (soul) would not be left in *sheol* (hell) nor would his flesh see διαφθοράν (*diaphthoran*; corruption).⁴⁴ (Acts 2:29-31)

The Greek term διαφθοράν (*diaphthoran*) is used in the LXX to translate the Hebrew word שחית (*shakhath*).⁴⁵ To rot or be spoilt is the essential meaning.⁴⁶

As another example, Saul, referring to Psalm 16:10, writes:

And that he raised him (the Messiah) from out of the dead, NO MORE ABOUT TO RETURN INTO διαφθοράν (*diaphthoran*; ROTTING), thus he spoke, “I will give to you the trustful mercies of David.” Wherefore also in another (place) he said, “You will not suffer your pious one to see διαφθοράν (*diaphthoran*; rotting).” For David indeed, to his own generation having served by the counsel of the deity (Yahweh), fell asleep, and was added to his fathers, and saw διαφθοράν (*diaphthoran*; rotting). Yet he whom the deity awoke (resurrected) did not see διαφθοράν (*diaphthoran*; rotting). (Acts 13:34-37)

Therefore, even though, like King David, all humans in their present fleshly form see corruption, Yahushua the Messiah did not.

In still another prophecy regarding the Messiah, Psalms states:

A brother cannot at all redeem a male, nor give to *eloahim* a ransom for him, and the redemption of the *nephesh* is precious, and it ceases for a world age and yet lives for a world age. He (the redeemer) will not see *השחת* (*ha-shakhath*; the rotting). (Ps. 49:7-9)

These passages prove that Yahushua had died. Yet because of the nondecaying, incorruptible form of his body, after three days in the tomb,⁴⁷ he had not yet begun to rot when he was raised back to life.

Nonetheless, Saul's statement that Yahushua was "no more about to return into rotting" still indicates that, given enough time, his body would have been on its way toward rotting.

Therefore, after his death the Messiah's body could be destroyed or further damaged, which explains why his followers retrieved his body from the stake before the Jewish priests and leaders could lay their hands upon it.

This detail also explains why father Yahweh did not let the process of the Messiah's death go any further than the third day after his execution. The fact that he was in the tomb for three days proves he was most assuredly dead, yet it was within the time frame before his *ruach*-type body would begin to decay.

The Incorruptible Body

Just as with the Messiah during the time that he was a fleshly man, those of the resurrection will have new incorruptible (i.e., a *ruach*-type) body, one that is capable of inheriting immortality.

Saul begins by explaining:

Yet someone will say, "How are the dead raised? With what *σώματι* (*somati*; body) do they come?" Fool, what you sow is not quickened UNLESS IT DIES. And what do you sow? YOU DO NOT SOW THE BODY THAT WILL BE but a bare grain; it can be of wheat or one of the rest. Not every flesh is the same flesh, but one flesh of men, and another flesh of beasts, and another of fishes, and another of birds. And there are heavenly bodies and earthly bodies: but truly different is the heavenly glory and different is the earthly. One glory is the sun and another glory is the moon, and another glory the stars; for star to star differs in glory. SO ALSO IS THE *ἀνάστασις* (*anastasis*; standing up; i.e., RESURRECTION) OF THE DEAD. (1 Cor. 15:35-42a)

Straightforwardly, Saul is telling us that the corruptible flesh-and-blood body that men presently have is but a bare grain that must be planted in death in order to reach a higher form. It is now one type of glory. At the resurrection, what springs up is a different kind of glory. It is a different type of flesh (as one flesh can differ from another).

The new body is not made up of the previous type of flesh, for our present flesh is corruptible (decaying), i.e., it ages, becomes diseased, and dies of itself. Our resurrected *ruach*-type body will be incorruptible (nondecaying), maturing to a prime stage of early adulthood—i.e., maintaining a youthful appearance, unable to suffer disease, and, although subject to a mortal wound from outside forces, unable to die of itself.

Saul writes:

It (the body) is sown in *φθορά* (*phthora*; corruption, decay),⁴⁸ it *εγίρεται* (*egeiretai*; awakens) in *ἀφθαρσία* (*aphtharasia*; incorruption, i.e., A NONDECAYING FORM).⁴⁹ (1 Cor. 15:42b)

The Greek term *διαφθορά* (*diaphthora*), which is used to describe what kind of body the Messiah did "not" have, is a form of the term *φθορά* (*phthora*; corruption). Concisely, in our present form, we have a decaying or corruptible body—a body that degenerates, is subject to infirmities, and dies of itself.

On the other hand, the word *ἀφθαρσία* (*aphtharasia*), which is the type of body the Messiah had from his birth as a human, is the negative form of *φθορά* (*phthora*; decaying) and literally means "nondecaying."

Some Christian dictionaries and concordances will often add "immortality" or "unending existence,"⁵⁰ but this is a slight misrepresentation of the Greek word. By "incorruptible" or "nondecaying," it means that if left to itself, the body will not decay (become diseased, grow old, or die of itself). Yet the nondecaying body can still suffer death and be destroyed by outside forces.

For example, Isaiah, while speaking of that future time, remarks:

There will no more be *עויל* (*aul*; evil)⁵¹ 69 days and an old man who has not fulfilled his days, for as a youth, a son of a hundred years, he (the old man) WILL DIE; and the sinner, (as) the son of a hundred years, he will be unworthy. (Isaiah 65:20)

The meaning of Isaiah's words, which are glossed over by the LXX paraphrase,⁵² are set within the context of the Millennial Judgment Day.

Isaiah does not mean that a youth will die at a hundred years of age (for during this time people may well live to be a 1,000 years old before the final judgment), but rather young person brought back in the resurrection of the dead will reach a youthful form when reaching 100 years old, and will retain that form when becoming "an old man."

Nevertheless, if that old man proves to be a sinner and is unworthy of attaining eternal life (although he retains a youthful body, a form arrived at during the first 100 years of Judgment), "he will die."

In this sense, if unaffected by any outside intrusion (e.g., one being murdered, given death in the Gehenna Fire, etc.), an incorruptible body, once quickened, could experience an unending existence as a youthful person.

Nevertheless, an incorruptible, nondecaying body can still suffer death or dismemberment. For example, if one was beheaded, regardless of his nondecaying body, he would die. Indeed, the Messiah suffered death by being murdered.

Yahushua even warned that it was better to enter into life (i.e., eternal life) without an eye or hand than to retain these bodily parts and be thrown into the Gehenna Fire.⁵³72 His statement clearly shows that during the Millennial Judgment Day, a resurrected person could still lose parts of his body.

As the evidence reveals, the capability of death is precisely what the Scriptures teach as the end of those who are resurrected but fail to make themselves worthy of being quickened at the Final Judgment.

A Better Body is Required

The important thing we must take notice of is that a new and better body is required before we can inherit eternal life. As Saul notes, our present corruptible “flesh and blood cannot inherit the kingdom of Yahweh, nor does φθορά (*phthora*; corruption) inherit ἀφθαρσίαν (*aphtharasian*; incorruptibility).”⁵⁴

Therefore, only incorruptibility can inherit incorruptibility. That a new incorruptible body of flesh and blood is required is also revealed in the parable of the torn garment and the new wine skins.

Yet no one sews a piece of unfilled cloth on an old garment: for its filling up takes away from the garment, and a worse tear takes place. Nor do they put new wine into old skins, otherwise the skins will burst, and the wine is poured out, and the skins will be destroyed; but they put new wine into new skins, and both are preserved together. (Matt. 9:16-17; Mark 2:21-22; Luke 5:36-38)

Due to the fact that Adam and Eve were given the primary instruction to produce offspring,⁵⁵ they were originally created “naked,” i.e., they had a material body in order to perform the task. Nonetheless, they were not “ashamed,” because their material body was clothed with the sacred *ruach*.⁵⁶ Since their bodies were clothed, it kept them youthful, free from corruption, and capable of continuous life.⁵⁷

Unfortunately, Adam and Eve sinned, being enlightened by the tree of the knowledge of good and evil, called by Josephus the tree of “wisdom by which can be distinguished what was good and what was evil.”⁵⁸ Cursed with death because of their disobedience, they were now able to see that they were naked (mortal), for the sacred *ruach* was no longer covering them, and they were ashamed.

Josephus writes:

And now they became aware that they were naked and, ashamed of such exposure to the light of day, bethought them of a covering. (Jos. Antiq. 1:1:4)

So they hid from Yahweh, clothing themselves instead with loincloths of fig leaves to conceal their nakedness.⁵⁹ Yet the absence of the sacred *ruach* allowed entropy to set in. The curse of death now passed to all mankind.⁶⁰ The apostle Saul refers to this cursed body as “the body of this death.”⁶¹

Therefore, when humans die, the wages of sin being death, there are two important changes that affect their condition at the Resurrection.

- **First**, those of the Resurrection do not marry,⁶² meaning that they are no longer required to produce children.
- **Second**, they are legally sinless, having paid their debt to Yahweh. Accordingly, Yahweh will give them a *ruach*-type incorruptible body that is capable of inheriting eternal life. Nevertheless, this new, incorruptible body is not itself part of the Inheritance, only a prelude to giving them the Inheritance.

Corruption Cannot Inherit

As a result, since “flesh and blood cannot inherit the kingdom of Yahweh, nor does corruption inherit incorruptibility,”⁶³ Saul adds:

It (the body) is sown in dishonor; it stands up in glory. It is sown in weakness; it stands up in power. It is sown a ψυχικόν (*psuchikon* = *nephesh*-type) body; it stands up a πνευματικόν (*pneumatikon* = *ruach*-type) body. There is a *nephesh*-type body and there is a *ruach*-type body. (1 Cor. 15:43-44)

As already stated, this resurrected, incorruptible body is defined by Saul as being one like the body which Yahushua had when he came “out of the heavens” and became a man,⁶⁴ i.e., a human with an incorruptible flesh-and-blood body.

It is clear that this body is still flesh and blood, but now, enhanced and made incorruptible by *ruach*, it is capable of inheriting, just as the Messiah was capable of inheriting. Therefore, the evidence proves that there are two types of fleshly bodies prior to our quickening:

1. The present human body, which is sown as a *nephesh*-type, corruptible flesh-and-blood body.

2. The body that is raised is a *ruach*-type, incorruptible flesh-and-blood body. This body is modeled after the one the Messiah had after he descended from the third heavens and was transformed into a human.

The key point is, as Saul later adds, “the dead will be awakened ἄφθαρτοι (*aphthartoi*; incorruptible, nondecaying).”⁶⁵ In 1 Corinthians, Saul completes his discussion on this matter by pointing out that, after attaining our incorruptible but mortal bodies, we must then be quickened into immortal beings.⁶⁶ Those not quickened will perish with an eternal death.

Still Mortal

The resurrected person, having an incorruptible flesh and blood body, has not attained immortality at this stage and is still mortal. This fact is reflected in Matthew:

And you should not have fear from those ἀποκτεινόντων (*apokteinontun*; killing)⁶⁷ the body, but the ψυχὴν (*psuchen* = *nephesh*) are not able to ἀποκτείνειν (*apokteinai*; kill);⁶⁸ but you should rather fear him who is capable of ἀπολέσαι (*apolesai*; causing to utterly perish)⁶⁹ both person (*nephesh*) and the body in Gehenna. (Matt. 10:28)

In this passage Yahushua is advising his listeners not to be afraid of anyone, man or demon, for they can slay the body but are not capable of putting an end to the person or *nephesh* (the divine, *ruach* aspect of Adam), because Yahweh can resurrect the *nephesh* back to life from *sheol*.

Rather, we should fear Yahweh, for Yahweh can permanently destroy both the body and the *nephesh* in the Gehenna Fire. The Gehenna Fire, which can cause the *nephesh* and the body to utterly perish, envelopes the entire earth at the end of the Millennial Judgment Day.⁷⁰

Further, this fiery event occurs well after the Second Resurrection.⁷¹ Accordingly, as we have been informed by the above verse from Matthew, those cast into the Gehenna Fire will not only have a mortal body but a mortal *nephesh*, for both are subject to the Second Death and can perish in that fire.

Similarly, we are told in Matthew that it is more profitable for a man to enter into eternal life with his offending eye cut out or with his offending right hand cut off rather than “your whole body to be cast into Gehenna.”⁷²

Since we are saving both our body and our *nephesh*, it is clear that we are saving the *ruach*-type flesh and blood that such would entail. This body will also be clothed with sacred *ruach* as a protective covering—although the wicked will lose this covering before they are destroyed at the end of the world-age. The wicked will lose this protection because they will reject and blaspheme the sacred *ruach*.⁷³

A Body Like the Messiah

As previously stated, our primary model of a mortal *ruach*-type incorruptible body comes with Yahushua the Messiah. As a man Yahushua had a *ruach*-type flesh-and-blood incorruptible body but was mortal, for he suffered, shed blood, and died with this type of body.

Since we are to have a body like the the Messiah had when he came from out of the heavens,⁷⁴ then our resurrected bodies, like his, will also be mortal. The mortal nature of those resurrected is further confirmed in the book of Revelation. Here it is foretold that after the 1,000-year reign of the Messiah the following will occur:

And the sea will deliver up the dead in it; and death and *sheol* will deliver up the dead which are in them: AND they were judged, every man according to his works. And death and *sheol* were cast into the lake of fire. THIS IS THE SECOND DEATH. And if anyone was not found written in the book of life, HE WAS CAST INTO THE LAKE OF FIRE. (Rev. 20:13-15)

Yet to the fearful, and untrusting, and abominable, and murderers, and those committing sexual crimes, and sorcerers, and idolaters, and all liars, their part is in the lake which burns with fire and brimstone; which is the second death. (Rev. 21:8)

The criminals listed in this passage are given a second death, which clearly means that they have already suffered a first death and have subsequently been resurrected back to life with a new incorruptible but mortal body.

The first death, meanwhile, cannot be escaped by anyone, including the Messiah.⁷⁵ The second death can be avoided if we acquire the divine nature. Those found written in the Book of Life at the end of the Millennial Judgment Day, on the other hand, are saved from the Gehenna Fire because, just before the arrival of father Yahweh, their mortal incorruptible bodies will have been quickened into immortal *ruach* beings.

Clothed With the Ruach

Being permanently clothed with the sacred *ruach*, they will not be ashamed for they will not be found naked. After their quickening, the intense flames of the Gehenna Fire will have no effect on them. The wicked, on the other hand, although they have been resurrected with incorruptible bodies, will commit the unpardonable sin by rejecting the sacred *ruach*, which will then leave them. Unclothed and devoid of the sacred *ruach*, they will find death in the Gehenna Fire—i.e., the second death.

An excellent example which proves that those raised from the dead (and even beyond the quickening) will still have flesh and bones comes with the account of the resurrected Messiah.

- History shows us that Yahushua remained in *sheol* and his tomb for three days and nights.⁷⁶
- After three days, when those who came to see the deceased had arrived, they found Yahushua's body missing.⁷⁷
- They also found the linens and graveclothes used during the embalming of Yahushua's body "wrapped up in one place by itself,"⁷⁸ implying that someone had unwrapped the body.

The body of the Messiah did not simply disappear. The angels at the grave site asked the visitors, "Why do you seek the living with the dead?"⁷⁹ after which they announced that the Messiah had "ἠγέρθη (*hegerthe*; awakened)"⁸⁰ and that he "was not here."⁸¹

Later on Yahushua suddenly appeared among the apostles who had locked themselves within a house in Jerusalem and said to them, "Peace be to you." Yet being terrified and filled with fear, the apostles "thought they had seen a πνεῦμα (*pneuma, ruach* or spirit being)."⁸²

And Yahushua said to them:

Why are you troubled? And why do reasonings come up into your minds? See my hands and my feet, that I am he? Feel me and see, BECAUSE A SPIRIT BEING DOES NOT HAVE FLESH AND BONE, AS YOU BEHOLD ME HAVING. And saying this, he showed them the hands and feet. (Luke 24:37-40; John 20:19-20)

This statement is hard evidence that someone raised from the dead (and even someone quickened into immortality) still retains a fleshly body.

Yet there is an all-important difference in the resurrected incorruptible body one receives during the Second Resurrection. This type of resurrected body is reinforced by the sacred *ruach* of Yahweh and is incorruptible (unable to decay) but still mortal.

Because of the incorruptible nature of the *ruach*-dominated fleshly body, those of the Resurrection—whether they prove to be pious or wicked—will be able to survive until the end of the Millennial Judgment Day. At that time they will face either eternal life or eternal death by means of the Gehenna Fire.

The Secret Meaning

Herein lies the secret meaning behind the expression, "flesh and blood will not inherit the kingdom of Yahweh";⁸³ yet Yahushua did inherit the kingdom and still retained his flesh. It is not "just" flesh and blood that inherit but the justified person with the sacred *ruach* that clothes the body and enables one to inherit. More will be discussed on this issue in a separate study on the quickening.

This truth was also known by the early Assemblies following the Messiah up until the 2nd century C.E. Justin Martyr, for example, plainly states, "Yet I, and all other entirely orthodox Christians, know that there will be a resurrection OF THE FLESH." ([Justin, Trypho 80:5](#))

Likewise, Tatian observes that when the *nephesh* (soul) dies it "is dissolved with the body, but rises again at the last (day), at the end of the world, WITH THE BODY, receiving death by punishment in eternity. Yet, again, if it acquires the knowledge of the deity, it (the body) does not die." ([Tatian 1:13](#))

Therefore, Tatian realized that a resurrected person who does not receive the knowledge of Yahweh will receive death by an eternal punishment (i.e., he will perish forever).

Conclusion

When humans return to life in one of the two Great Resurrections, our *nephesh* (person, self), which has been clinging to the 'aphar of our dead bodies (or, if the body has dissipated, clinging to the material elements of the ground, water, etc.) while in the state of *sheol* (death), will be resurrected with an incorruptible body.

The combination of our *nephesh* with this new, fleshly *ruach*-type incorruptible body will then be brought to life with the animating *ruach* of life.

Despite the fact that we are resurrected into a higher form of an incorruptible fleshly body, we will still be mortal (for which reason those who do not attain to salvation at the end of the Millennial Judgment Day will die a second death, being consumed in the Gehenna Fire).

For those of us who are saved, our incorruptible flesh and bone body will be quickened into eternal life, also by means of the sacred *ruach*, at the end of the Millennial Judgment Day.

In this regard, we must keep in mind that the sacred *ruach*, which is used by Yahweh in each stage of our development into higher beings (e.g., original creation, resurrection from the dead, quickening into eternal life, and the attainment of perfection), must not be confused with three other types of *ruach*:

1. The animating *ruach* of life, the divine power which allows us to live.
2. The psychological or mental *ruach*, which is defined as the disposition and thinking part of the human *nephesh* (i.e., the self and innermost self)
3. That part of the sacred *ruach* originally given to Adam in order to form the divine aspect of the human *nephesh* or person.

However, Yahweh will quicken this divine aspect of the *nephesh*, transforming those inheriting eternal life into a higher, immortal *ruach* form. This act will then be followed by an even higher form—our perfection, also accomplished by the sacred *ruach*.

Endnotes

- 1 [1 Cor. 15:35](#). ↵
- 2 [Ps. 119:25](#). ↵
- 3 E.g., [Gen. 23:1-20](#), [25:7-10](#), [35:16-20](#), [27-29](#), [36:13](#), [49:28-50:13](#). ↵
- 4 [Gen. 50:24-25](#); [Exod. 13:19](#). ↵
- 5 [Deut. 34:1-6](#). ↵
- 6 [Matt. 27:52-53](#). ↵
- 7 [John 11:17-44](#). ↵
- 8 [John 19:17-37](#); [Mark 15:22-39](#); [Matt. 27:33-34](#); [Luke 23:33-47](#). ↵
- 9 [Matt. 12:40](#); [John 12:27-34](#); [Eph. 4:7-10](#); [Acts 2:27-31](#); cf., [Ps. 16:8-11](#). ↵
- 10 [Acts 2:25-27](#), [31-32](#); [Ps. 16:8-11](#); [Matt. 16:21](#), [17:22-23](#); [Luke 9:32-33](#). ↵
- 11 [Mark 15:42-16:11](#); [Matt. 27:57-28:15](#); [Luke 23:50-24:12](#); [John 19:38-20:18](#). ↵
- 12 [Luke 24:36-40](#); [John 20:19-27](#). ↵
- 13 [Rev. 11:1-10](#). ↵
- 14 [Ps. 113:7](#). ↵
- 15 [Rev. 20:13](#). ↵
- 16 [Rev. 20:14](#), [21:8](#). ↵
- 17 The Hebrew is על עפר יקום (*al 'aphar ye-qum*; he will raise [us] up above the 'aphar). ↵
- 18 [Isa. 26:19](#). ↵
- 19 [Luke 24:39](#). ↵
- [1 Pet. 1:8-10](#). ↵
- 20 [Lev. 17:11-12](#); [Gen. 9:4](#); [Deut. 12:23](#). ↵
- 21 [Gen. 2:7](#); [John 20:22](#). ↵
- 22 [Job 27:3-4](#); [Eccles. 12:5-7](#). ↵
- 23 [Ps. 104:29](#), [146:3-4](#); [Job 34:14-15](#). ↵
- 24 [Matt. 27:50](#); [Mark 15:37-47](#); [Luke 23:46](#); [John 19:30](#). ↵
- 25 [Rev. 20:6](#). ↵
- 26 [1 Cor. 15:20-24](#). The Greek term ταγματι (*tagmati*) means, a “body of soldiers, division, brigade . . . order, rank” ([GEL](#), 1996, p. 1752); “an order or series, a class” ([ILT](#), p. 98); “something orderly in arrangement (a troop), i.e. (fig.) a series or succession:—order” (SEC, Gk. #5001); [ILT](#) and [REB](#) render *tagmati* in this verse to mean, “each in his own rank”; [NTB](#) has “division”; [NIV](#) has “each in his own turn”; [NJB](#) gives “in their proper order”; [AB](#), “each in his own rank and turn.” Therefore, the verse refers to those of higher rank going first (e.g., the general, then the officers subject to that general, and finally their soldiers). ↵
- 27 [Ps. 119:25](#); cf., [Ps. 44:25](#); [Job 38:38](#). ↵
- 28 E.g., [Ezek. 9:1-11](#). ↵
- 29 [Rev. 7:1-8](#), esp. v. 3; cf., [9:4](#). ↵
- 30 Hebrew שֵׁם (*shem*), carries the meaning, “honor, authority, character” (SEC, Heb. #8034), “standing, reputation . . . renown . . . posthumous renown, memory” ([CHAL](#), p. 374); “fame, reputation (good or bad)” ([HEL](#), p. 270); [YDNB](#), p. 2, “Name also implies reputation, renown, fame.” The Greek term ὄνομα (*onoma*) similarly means “authority, character” and “fame” (SEC, Gk. #3686; [GEL](#), 1969, p. 1232). [Prov. 22:1](#) (cf., [Eccles. 7:1](#)), “A *shem*,” meaning one’s good character, authority, and honor, i.e., a good name, “is to be chosen rather than great riches.” ↵
- 31 That the 144,000 Elect of Israel experience the Great Tribulation during which they die (i.e., sheep of slaughter, [Ps. 44:22](#)), see [Rev. 7:1-8](#), [13-15](#), [20:4-6](#). Also cf., [Heb. 6:1-5](#), which shows that full acceptance and use of the *ruach* is a prerequisite for salvation (also [Matt. 12:31](#)); and see [Rev. 11:1-10](#), which shows that those who will be members of the First Resurrection will perform great works of power, just as Moses and Elijah had performed. ↵

32 The imagery of the 24 Elders is found in [Rev. 5:7-14](#), who with the four living creatures, representing the 144,000 elect of the tribes of Israel, are singing, “because you (Yahushua) were slain and did purchase us to the deity by your blood, from out of every tribe and tongue and people and nation, and did make us kings and priests; and we will reign over the earth.” (Also see [Rev. 4:4](#), [10](#), [11:16](#), [19:4](#)). Most of these are readily known. Among the patriarchs are Abraham, Isaak, and Jacob; among the prophets are Moses, David, Elijah, Elisha, as well as the two witnesses at the time of the Great Tribulation. Also among these 24 elders are the 12 apostles (see above n. 32). ↵

33 [Exod. 34:29-35](#). ↵

34 [Deut. 34:5-6](#). ↵

35 For a detailed discussion, see [Did Enoch and Elijah Die?](#) ↵

36 Cf., the metaphoric statements given in [Rev. 11:3-6](#), which demonstrate that the two witnesses of the First Resurrection have the same power as Moses and Elijah (cf., [Exod. 4:9](#), [7:17-21](#); [1 Kings 17:1](#); [James 5:17](#)); also see [Matt. 17:1-9](#); [Mark 8:2-9](#); [Luke 9:28-36](#); and the importance of the body of Moses ([Jude 1:9](#)). ↵

37 That the apostles will rule in the Millennial Kingdom, see [Matt. 19:28](#); [Luke 22:30](#); [Rev. 20:4](#). That they were baptized and filled with the sacred *ruach* before their deaths, see [Acts 1:5](#), [2:1-4](#), [10:48](#); [Mark 16:16](#); cf., [Acts 18:12-16](#), [19:3-6](#). ↵

38 [2 Kings 2:9](#). An interesting expression of this concept is found in [Deut. 21:17](#), where the Torah requires that, after a man’s death, the firstborn son, i.e., the rightful heir of the man, must receive a “double portion” of all his father’s possessions over that received by the second born. ↵

39 [2 Kings 13:20-21](#). ↵

40 [Matt. 26:28](#); [Mark 14:24](#); [Luke 22:20](#). ↵

41 [John 19:34](#). ↵

42 The Hebrew word בָּלָה (*balah*), means “to fail; by impl. to wear out, decay (caus. consume, spend)” (SEC, Heb. #1086); “grew old” ([HEL](#), p. 37); “be used up, worn out, exhausted . . . waste away . . . old” ([CHAL](#), p. 40). ↵

43 The Hebrew word שָׁחַת (*shakhath*) means, “to decay, i.e. (caus.) ruin” (SEC, Heb. #7843), “was spoilt . . . was corrupted . . . acted corruptly . . . polluted” ([HEL](#), p. 264). It also stands for “a pit (espec. as a trap)” and is often translated either as “corruption, destruction, ditch, grave, pit” (SEC, Heb. #7845). Therefore, it is a reference to the rotting body in a grave. In the Greek of the LXX, שָׁחַת (*shakhath*) is translated διαφθοράν (*diaphthoran*), meaning, “decay” (SEC, Gk. #1312); “destruction, ruin, blight, death . . . in moral sense, corruption” ([GEL](#), p. 197). ↵

44 The Greek word διαφθορά (*diaphthora*), διαφθοράν (*diaphthoran*), etc., from δια (*dia*), “a prim. prep. denoting the channel of an act; through” (SEC, Gk. #1223) and φθορά (*phthora*), “decay” (SEC, Gk. #5356), together meaning, “decay” (SEC, Gk. #1312); “corruption” ([ILT](#), p. 27); “destruction, ruin, blight, death” ([GEL](#), p. 197). It is from the term διαφθείρω (*diaphtheiro*), meaning “to rot thoroughly” (SEC, Gk. #1311); “to corrupt . . . pass., to decay, to perish” ([ILT](#), p. 27); “to destroy utterly . . . Pass. to be destroyed, crippled, disabled” ([GEL](#), p. 197). The root word is φθείρω (*phtheiro*), “prop. to shrivel or wither, i.e. to spoil (by any process) or (gen.) to ruin” (SEC, Gk. #5351); “to corrupt, physically or morally, to spoil, to destroy” ([ILT](#), p. 860); “to ruin, waste, spoil, destroy, Lat. *perdere*” ([GEL](#), p. 105). ↵

45 [CS](#), 1, p. 315; e.g., [LXX Ps. 16:10](#). ↵

46 See above ns. 44 & 45. ↵

47 [Jonah 1:17](#) (cf., [Matt. 12:38-40](#); [Luke 11:29-30](#)); [Matt. 27:62-64](#); [Mark 8:31](#), [9:31-32](#) ([ILT](#), p. 118, n. m), [10:32-34](#) ([ILT](#), p. 122, n. f). Also see the words of the ante-Nicaean writer Melito ([AVTF](#), p. 10; [Melito, On Pas., 78](#)). The parallel statements made in [Matt. 16:21](#), [17:22-23](#), [20:17-19](#); [Luke 9:21-22](#), [18:33](#), [24:1-8](#); [Mark 9:31-32](#); [1 Cor. 15:3-4](#); and [Acts 10:39-41](#), which refer to “the third day” without using the word “after,” are also understood in the Semitic style to mean the third day after the execution. ↵

48 The Greek equivalent of the Hebrew term חָבַל (*khaval*) is φθορά (*phthora*) ([CS](#), 2, p. 1430), which means, “decay, i.e. ruin” (SEC, Gk. #5356; [GEL](#), p. 861). It is “a prim. root; to wind tightly (as a rope), i.e. to bind; spec. by a pledge; fig. to pervert, destroy; also to writhe in pain (espec. of parturition) . . . to ruin” (SEC, Heb. #2254, 2255); “inflicting pain, oppressing . . . injury, hurt” ([HEL](#), p. 78); “treat badly . . . destroy . . . snares . . . destruction, annihilation” ([CHAL](#), p. 94). ↵

49 The Greek term ἀφθαρσία (*aphtharasia*) means, “incorruptibility . . . (fig.) genuineness” (SEC, Gk. #861); “incorruption” ([ILT](#), p. 16; [GEL](#), p. 138). ↵

50 E.g., [ILT](#), p. 16; SEC, Gk. #861. ↵

51 The Hebrew term עול (*aul*) means “to distort (morally):—deal unjustly, unrighteous . . . (moral) evil” (SEC, Heb. #5765-5766); “acts unjustly . . . one habitually unfair, unjust, wicked . . . injustice” (HEL, p. 189); “evildoer, transgressor, criminal” (CHAL, p. 267). In this instance, it does not mean, “to suck, i.e. give milk . . . a babe:—sucking child, infant” (SEC, Heb. #5763-5764); “nursing baby, nursing” (CHAL, p. 267); “suckling . . . infant at the breast” (HEL, p. 189); as it is often mistranslated due to the influence of a paraphrase used in the LXX. The LXX reads, “Neither shall there be there (in that world) any more ἄωρος (*aoros*; untimely death),” which is then interpreted to mean the death of a child. Yet “untimely death” better equates with “evil days” and with the context of the passage. ↵

52 See above n. 52. ↵

53 [Matt. 5:29-30](#); [Mark 9:43-50](#). Although this is a metaphor regarding the body of the messiah, i.e., the Assembly, it was used as a earthly example of a heavenly understanding. ↵

54 [1 Cor. 15:50](#). ↵

55 [Gen. 1:28](#). ↵

56 [Gen. 2:25](#). ↵

57 The ability of Adam and Eve to remain young is assumed when they were guaranteed life by Yahweh as long as they did not partake of the Tree of the Knowledge of Good and Evil ([Gen. 2:8, 16-17, 3:2-6](#)). Furthermore, [Gen. 3:22-24](#), provides the information that neither Adam nor Eve ever ate from the fruit of the Tree of Life, an act which would have allowed them to live forever. This point is important since the Tree of Life, which is the Messiah, had not yet produced any fruit (FSDY, 1, App. E). Since eternal life comes by means of the Eternal Inheritance, and this Inheritance will not be given by the Messiah to anyone until the First Resurrection, it is clear that Adam and Eve, if they had not sinned and lost the covering of the sacred *ruach*, would have at least continued until the beginning of the Millennial Sabbath Reign of the Messiah. Nevertheless, when they sinned they lost their *ruach* covering and their bodies fell into a state of corruption. ↵

58 Jos., Antiq., 1:1:3. ↵

59 [Gen. 3:6-13](#); Jos., Antiq., 1:1:4. ↵

60 [Rom. 5:12](#). ↵

61 [Rom. 7:24](#). ↵

62 [Matt. 22:29-30](#); [Mark 12:24-25](#); [Luke 20:34-35](#); [Rom. 7:1-3](#); [1 Cor. 7:39](#). ↵

63 [1 Cor. 15:50](#). ↵

64 [1 Cor. 15:46-50](#). ↵

65 [1 Cor. 15:52](#). ↵

66 [1 Cor. 15:45-58](#). ↵

67 The Greek terms ἀποκτείνοντων (*apokteinontun*) and ἀποκτείναι (*apokteinai*) mean, “to kill, slay . . . of judges, to condemn to death” (GEL, p. 100); “to put to death, kill . . . fig., to abolish” (ILT, p. 12); “to kill outright; fig. to destroy:—put to death, kill, slay” (SEC, Gk. #615, from #575, ἀπό [*apo*; completion] and κτείνω [*kteino*; to slay]). ↵

68 Ibid. ↵

69 The Greek term ἀπολέσαι (*apolesai*), a form of ἀπόλλυμι (*apollumi*), meaning, “to destroy fully (reflex. to perish, or lose)” (SEC, Gk. #622); “to destroy utterly, kill, slay, and of things, to destroy demolish, waste” (GEL, p. 101); “to destroy, to bring to naught, to put to death . . . to lose . . . mid., pass. (and 2d perf.), to perish, die . . . to be lost” (ILT, p. 12). ↵

70 E.g., [2 Pet. 3:5-13](#); cf., [Rev. 21:1](#); [Isa. 65:17, 66:22](#); [2 Sam. 22:4-16](#); [Ps. 17:2-15, 58:7, 112:10](#); [Nah. 1:4-5](#). ↵

71 [Rev. 20:1-21:8](#). ↵

72 [Matt. 5:29-30](#). Also see [Matt. 18:8-9](#); [Mark 9:43-47](#). ↵

73 [Matt. 12:31-32](#); [Mark 3:28-30](#); [Luke 12:10](#); [Heb. 6:3-8](#). ↵

74 [1 Cor. 15:46-49](#). ↵

75 [Heb. 9:27](#); [1 Cor. 15:22](#). ↵

76 [Matt. 12:38-41](#); [Luke 11:29-30](#) (cf., [Jon. 1:17](#)); [John 12:27-34](#); [Eph. 4:7-10](#); [Acts 2:27, 31](#) (cf., [Ps. 16:8-11](#)). ↵

77 [Mark 16:2-11](#); [Matt. 28:1-8](#); [Luke 24:1-12](#); [John 20:1-10](#). ↵

78 [John 20:5-9](#); [Luke 24:12](#); cf., [Mark 15:46](#); [Matt. 27:59](#); [Luke 23:53](#); [John 19:38-40](#). ↵

- 79 [Luke 24:5](#). ↵
 80 A form of ἐγείρω (*egeiro*), see SEC, Gk. #1453. ↵
 81 [Mark 16:6](#); [Matt. 28:6](#); [Luke 24:6](#). ↵
 82 [Luke 24:37](#). ↵
 83 [1 Cor. 15:50](#). ↵

Bibliography and Abbreviations

AB = *The Amplified Bible, Containing the Amplified Old Testament and the Amplified New Testament*. Zondervan Publishing House, Michigan, 1965.

AVTV = *An Arabic Version of the Testimonium Flavianum and its Implications*, by Shlomo Pines, Jerusalem, The Israel Academy of Sciences and Humanities, 1971), p. 10.

CHAL = *A Concise Hebrew and Aramaic Lexicon of the Old Testament*. William L. Holladay. Based upon the Lexical Work of Ludwig Koehler and Walter Baumgartner. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1971.

CS = *A Concordance to the Septuagint and the Other Greek Versions of the Old Testament (including the Apocryphal Books)*. Edwin Hatch and Henry A. Redpath. 3 vols. Vols. 1 & 2 are reprod. of the 1897 ed. pub. by the Clarendon Press (Oxford). Vol. 3 is a reprod. of the 1906 ed. pub. by the Clarendon Press (Oxford); reprinted by Baker Book House, Grand Rapids, Michigan, 1991.

GEL = *An Intermediate Greek-English Lexicon*. Founded upon the seventh ed. of Liddell and Scott's Greek-English Lexicon. At the Clarendon Press, Oxford, 1961.

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IB = Green, Jay. *The Interlinear Hebrew/Greek English*

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LSB = *Holy Bible: Lindsell Study Bible, The Living Bible Paraphrased*, ed. Harold Lindsell, Tyndale House Publishers, Inc., Illinois, 1971.

NIV = *The Holy Bible, New International Version*, by the International Bible Society (Cornerstone Bible Publishers, Nashville, Tennessee, Zondervan Publishing House, Michigan, 1984).

NJB = Wansbrough, Henry, gen. ed. *The New Jerusalem Bible*. Doubleday & Company, Inc., New York, 1985.

NTB = Moffatt, James. *A New Translation of the Bible*. Harper & Row, New York, 1954.

REB = Rotherham, Joseph Bryant. *Rotherham's Emphasized Bible*. Kregel Publications, Grand Rapids, Michigan, 1959.

SEC = Strong's Exhaustive Concordance

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